1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

needed, the digger locating them by prodding the soil with a pointed stick. The patches are small and are always near the village. 244

Sugar cane grows in isolated clumps in or near the villages. I saw no plantations. The stalks are chewed, like candy, and bundles of the leaves are sometimes used as torches. The juice is also extracted by crushing the cane between wooden rollers. This is allowed to ferment and is then drunk as beer or distilled into rum. No sugar or syrup is made. 249

Castor oil plants are often to be seen growing near the villages and a few of them are sometimes planted in the *tany*. The oil is extracted with a crude press, like that used for honey. It is used in hair dressing and is often a part of charms. Whole beans are also used to make a sort of taper or night light. [354]

Small and extremely hot red peppers are used as a condiment. They grow wild on old village sites and abandoned fields. 263

The Tanala believe that all their crops are indigenous. A very careful investigation failed to reveal any traditions of the introduction of maize, manioc or tobacco. 241 173

DOMESTIC ANIMALS

The Tanala originally had the following domestic animals: dogs (*amboha*), cattle (*omby*), goats (*bengy*), chickens (*akoho*), and a very large duck with dark plumage and red wattles (*dakotra*). Sheep, cats, ordinary ducks and geese and turkeys have all been introduced within the historic period, but are of little economic importance. In the drier and less heavily forested parts of the Tanala territory guinea fowl have been semi-domesticated since ancient times. Eggs are taken from the nests of the wild birds and the young hatched and reared by hens. They are fed on a special diet of termite eggs and larvae. Apparently guinea fowl will not breed in captivity and are usually killed as soon as they become full grown. 231

The native dog is almost extinct, due to repeated crossing with other breeds. It stands about 18 inches at the shoulder and is solid yellowish brown or black, with white under parts. The coat is medium long, fine and glossy. The tail is fringed and is carried low. The head is wide between the ears, with a muzzle of medium length and strong jaws. The ears are rather large, pointed, and erect. The animal appears stealthy in its movements and rarely barks.

Dogs are used to trail wild pig and to bring the animal to bay so that it can be speared by the hunters. They are never used [224]

1: Linton E-8 (1926-27) 1933 FY8 Tanala FY8

342 the fireplace a short section of large bamboo is usually fastened vertically, with its top flush with the floor. This serves as a drain for pouring out dish water and small scraps of food. The walls are made from bamboo mats, rushes, or midribs of Traveler's Palm leaves. The rushes or midribs are sewered side by side on long slivers of bamboo and pressed closely together, so that they are almost air-tight. The material is made up in large panels, which are then trimmed to fit the wall. These wall panels are attached to the inside of the timbers, so that the inner walls of the house are smooth and unbroken while the framework is visible on the outside.

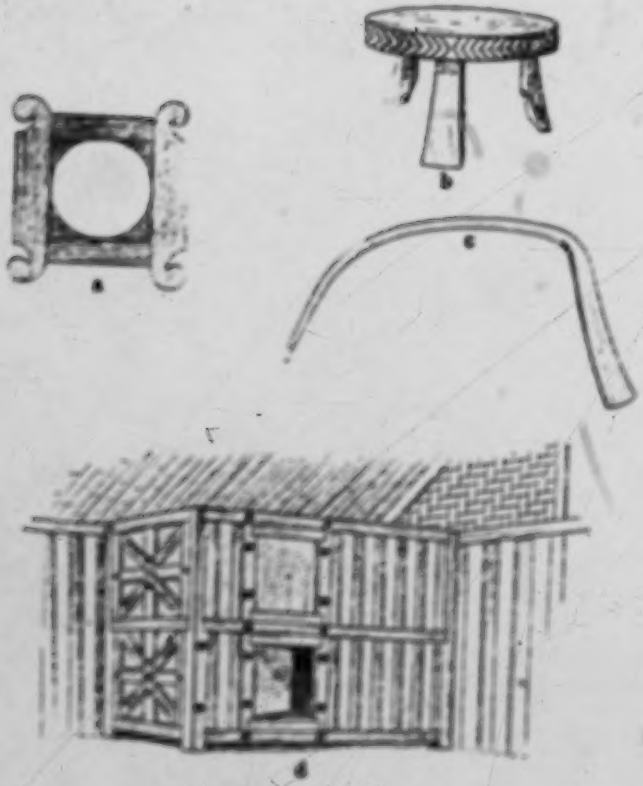
The rafters are made from small bamboos, about 2 inches in diameter, which are lashed to the ridgepole and wall plates. They extend out about 2 feet over the walls, forming eaves. The roof is heavily thatched with leaves of the Traveler's Palm. The leaves are folded together along the midrib and laid on horizontally, overlapping like shingles. They are sewn to the rafters with strips of bark, a bamboo needle being used (Fig. 18, a). Grass is used for thatching in a few places. Across the south end of the house, on a level with the tops of the walls, there is a deep shelf of bamboo. This is used as a storage place.

There are always two and sometimes three doors. These are about 5 feet high and 2 feet 3 inches wide, extending down to the floor. The main doorway is in the west side, near the southern end. Directly in front of it is the fireplace. The second door is in the eastern side, near the north end. The third, if there is a third, is in the middle of the north wall. The northeastern and northern doors are opened for light and ventilation but are rarely used for entrance. The door itself is made from a stiff panel of bamboo woven in wicker work. It rests against the inside of the door jambs, with its lower edge on the floor. Doors are only fastened when the owner is absent. A string is fastened to the center of the door and its other end attached to a stick which is wedged across the jambs on the outside.

354 In cold weather, the walls of the house are lined with rush mats which are fastened up with bamboo pins (Fig. 18, b). Similar mats are used to cover the floor, except immediately around the
352 fireplace. The only furniture consists of matting stools (Fig. 13, b) and there are rarely more than one of these in a house, such seats being reserved for guests and family heads. The beds are simple mats which are unrolled on the floor at night and put away in the daytime. In a few places, tent-like mosquito nets of raffia cloth

A: Linton E-5 (1926-27) 1933 FYS Canada FYS

342
352



[354]

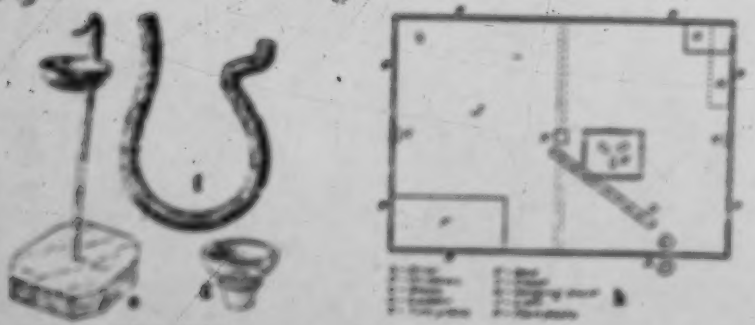


Fig. 53. Furniture. a, Tanabe Sofa; b, Wooden Stool; c, Kiri; d, Wooden Bed; e, Iron Lamp; f, Hanger; g, Clay Lamp; h, Ground Plan of Room.

1: Linton E-5 (1926-27) 1933 FYS Tanala FYS

•354 The fireplace is southwest of the center post. It is always far enough away from the walls so that it can be approached from all sides. It is rectangular, about 3 feet on a side, and is depressed 2 to 3 inches below the floor level. It is surrounded by small slabs of stone set on edge. One or more tripods, made from slender stones planted in the earth, serve to support the cooking pots. Among the Betsileo these stones are sometimes carefully shaped, but all those seen among the Zafimaniry were rough.

352 Along the southern wall there are commonly one or more hanging shelves loaded with utensils, baskets, etc. On the center post, or on the wall opposite the entrance, a small openwork basket for spoons is hung. In the southeast corner there is usually a wooden chest. In front of this is a stand for a water jar. This is usually made from a small tree with its branches lopped to form a support for the jar. It is about 18 inches high.

Against the west wall, to the left of the entrance and filling the rest of that side of the house is the bed (Fig. 19, d). This is a huge wooden structure, resembling a wardrobe. It is built in permanently, the walls of the house forming the back and southern end. The front and northern end are nearly as high as the house wall. The top is open. The inner walls of the bed are constructed of grooved lumber, like the house walls. There are longitudinal beams halfway up. In the center of the east side there are two doors, one above, the other below. The lower half of the bed is used for storage, setting hens, etc., the upper half for sleeping. The bed itself is made of split bamboos or saplings laid longitudinally, with grass and mats on top. At night, the father and mother of the family retire into this structure and shut the door. Everyone else sleeps on mats laid on the floor. [531] The beds are usually carved.

The Zafimaniry use matting stools, like the other Tanala, but have in addition well-made wooden stools, usually with three legs (Fig. 19, b). These are carved from a section of log. I never saw [422] more than one wooden stool in a house. This stool is the property of the father and no one else can use it while he is present.

356 The Zafimaniry houses are well suited to their environment, for the winter season in their territory is cold, with chilling fogs, but they are poorly kept. The floors are rarely swept and spilled food, etc., is simply trodden in. When the floor mats become too soiled, new ones are laid down on top, the floor itself being of earth. In one house I counted sixteen layers of mats, each with its succes-

1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

lated filth. Vermin thrive under such conditions and it is almost 356
impossible for a white man to sleep in one of these dwellings.

ARTIFICIAL LIGHT

The Tanala usually keep to the house after sunset, except on 354 ●
moonlight nights. The only lights used in the open air are torches, usually flaming brands of resinous wood. Better torches, for night fishing, are made from bundles of long, dry leaves tied together at intervals of 3 to 4 inches.

Inside the house, most families are content with the light of the fire. The Zafimaniry make a limited use of small iron lamps (Fig. 19, e) like those of the Betsileo. The lamp consists of a small bowl attached to the side of a long spike. The whole is usually forged from a single piece of metal. The lower end of the spike is pointed and is thrust into either the earth floor or a heavy block of wood. The upper end is bent down over the bowl and then recurved, forming a small hook. Sometimes this is forked and spread, resembling the horns of cattle. The bowl is filled with grease and has a floating wick, twisted from a bit of bark cloth or commercial cotton fabric. A lump of fat is impaled on the hook above the bowl and slowly melts down, feeding the lamp. Iron lamps with multiple bowls seem to be unknown.

All the Tanala use tapers made by impaling the kernels of castor oil beans side by side on a thin splint of bamboo or other stiff material. The first bean is lit at the fire and the taper laid horizontally across a bowl or other raised object with the burning end protruding beyond its side. When the first bean is nearly consumed, the taper is picked up and inverted to light the next. Such tapers require almost constant attention. They are reminiscent of the candle nut tapers used in Polynesia.

COSTUME

In describing Tanala clothing it is necessary to distinguish 291
between the Ikongo, the Menabe in general, and the Zafimaniry. [184]
The garments of the first two resemble those of the east coast tribes while those of the Zafimaniry are of the plateau pattern. The two types differ so widely that it seems best to describe the Zafimaniry separately.

In pre-European times, the Ikongo dressed exclusively in soft fibers. They made no use of true cloth and bark cloth was employed only for women's belts. The Menabe, on the other hand, rarely